

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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THE BAPTIST RECORD

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SERMONIC.

DIVINE SONSHIP IN CHRIST.

Gal. 3:16-28. "For ye are all sons  
of God through faith in Christ  
Jesus. For as many of you as were  
baptized into Christ did put on  
Christ. There can be neither Jew,  
nor Greek, there can be neither  
barrier to sonship out of  
God, and such we are." The  
Father hath bestowed upon us  
that we should be called the sons  
of God, and such we are.

(a) Broken law. (b) A per-  
verse heart; rebellious, deceitful.  
(c) Spiritual impotency.

INTRODUCTION.—Paul is here  
contrasting the present position of  
his readers with their former con-  
dition under the Law. They are  
not now in their past.

EDITORIAL

NOTES AND COMMENTS

It is said that ninety converts  
have been made in Japan in two  
years through the efforts of one  
Baptist church—the Hanson Place  
—in Brooklyn, N. Y. This is cer-  
tainly good work but it does not  
by any means prove that as much  
and as good work is not being  
done with the same amount of  
money and energy by the mission-  
aries of the world.

A few of the religious wseacres  
in this country write about the  
possibilities of war with Great  
Britain as if we were already in  
the middle of the millennium. The  
positive statement of one wiser  
than all of them combined, that  
"there should be wars and rumors  
of wars," "sons rising against  
nation and kingdom against king-  
dom, etc., etc., should be the end  
come." But 24:6-14 seems to cut  
no figure with them.

Some time back—possibly it  
was last—said, "There is nothing  
to harden God"; and now that  
we come to think about it we won-  
der that some had not thought  
to say it ten years before, and why we  
all had not been believing it ever  
since. Why, just think who he is  
and what are his resources! What  
simpletons we are not to commit  
all of our time and affairs into his  
hands. What will bring it to  
pass. No, there is nothing too  
hard for God.

There are so many things char-  
acterized by unknown quantities  
these times that almost every re-  
port of progress or success must be  
taken with an unusually large pro-  
portion of salt. Especially is this  
true as related to reports from  
"evangelistic" revivals. Many  
weary persons are saying that six  
really converted people brought  
into church are worth much  
more than six dozen who give  
their hand or sign cards.

The recent death of Rev. E. L.  
Compton at his home in Dallas,  
Polk county, Ark., is sad news to  
many friends in Mississippi as  
well as throughout the land. He  
went out from Mississippi, his native  
State, with a young man as a  
missionary to the Indians in the  
Indian Territory and has spent  
nearly his whole life in looking  
after the spiritual interests of the  
Red Man. He well spent. May  
God comfort his afflicted family.

From the present rate of report-  
ed new finds in the treasure  
fields of our great west, one would  
think of supply of the "precious  
metal" is to keep pace with  
any road. The expenditure in this  
country. There is no question  
that it could have such legisla-  
tion and legislation as would  
suppress monopolies, gambling in  
futures, etc., would put and keep  
trade in safe and honest channels  
there would be gold and silver enough  
and we would have a safe though  
prosperous country.

A strong root of the degeneracy  
of the times is the spirit of the pres-  
ent age—the spirit of foot-  
ball and other athletic exercises in  
the place of religious services as  
expressed by the people's gratitude  
on that saving day. In Chicago, the  
church services seem to have  
been quite considerably overtak-  
en by the half-ground exercises.  
It was very much so in other  
parts of the Eastern quarters  
but as we have not heard of  
any such in the West, we hope we  
may not.

Dr. J. H. Burrows who is now  
the professor of comparative re-  
ligions at the Chicago University  
goes to India for further  
study of the Eastern Heathenism  
with the view of promoting their  
view of the Christian system.  
We don't know if the versatile, though  
monastic Doctor any harm, but  
if he should be persuaded by these  
rites that there is the  
reducendum to fall in with  
the right, he might be the  
for the University and  
the people. It is a case  
where we would do well to give  
it a chance.

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it a chance.

must be superintended with his  
standing and privileges. He, not  
his, must be made over to them  
"Wisdom" and "Righteousness"  
and "Sanctification" and "Re-  
demption." So John exclaimed,  
"Behold what manner of love the  
Father hath bestowed upon us  
that we should be called the sons  
of God, and such we are."

3. This apostle represents faith  
as the instrument by which the  
sonship is effected. "We are the  
sons of God, because we are the  
sons of Christ."

ADJUSTMENT.

Our Baptist people have often  
failed to keep pace with the de-  
velopments of the times. They  
have been slow to recognize the  
march of events. They have not  
been quick to detect the operations  
of new forces. They have not been  
willing to adjust themselves to  
the new relations which have been  
forming around them. They have  
paid heavily for their failure.  
They have often lost ground—good  
ground. They have spent more  
time in defending the customs and  
traditions of their fathers than

in advancing the cause of Christ.  
We congratulate our good Broth-  
er, Rev. John Thompson and his  
new Albany people upon the ex-  
termination of the \$366 debt on  
the pasturage, which has been so  
long as there is "money in it," it  
will risk violations of law; seeking  
dark places and protect itself  
by porphyry. There will be bills of  
various kinds submitted to the  
legislature that will practically  
annul some feature of the dram-  
shop law. Secret or evasive clauses  
may be slipped into bills on which  
any pastor might

be imposed. He writes: "I  
have been slow to recognize the  
operations which must be done  
in order to secure the good  
of the people. We are the  
sons of God, and such we are."

OUR FIELD GLASS.

The liquor traffic has been a  
"matchless evil" in our land. It  
has been compelled largely to hide  
its face; but it is not dead. As  
long as there is "money in it," it  
will risk violations of law; seeking  
dark places and protect itself  
by porphyry. There will be bills of  
various kinds submitted to the  
legislature that will practically  
annul some feature of the dram-  
shop law. Secret or evasive clauses  
may be slipped into bills on which  
any pastor might

PASS HIM AROUND.

An imposter, giving his name as  
McLean two years ago, has again  
made his appearance in Senatobia  
and is working the line of the L. C.  
railway. He is of medium height,  
about fifty years of age, getting  
gray, cleanly shaven and carries a  
package of papers in a book-strap.  
He spent a night in our home two  
years ago, claiming to be a Baptist  
preacher, elsewhere in town he  
claimed to be a Methodist and a  
Moravian preacher. He is all  
things to all men. This year he  
again sought the Baptist pastor  
who had failed to recognize him as  
an imposter. Give him a wide  
birth.

A QUERY.

DEAR BRO. SAMPLE:—Pray  
upon the patience which you  
seemingly possess in such a re-  
markable degree, I venture to ask  
you the following questions:  
1. When a church willfully and  
positively refuses to settle with a  
retiring pastor, and will not pay  
him what has been promised him  
by the church in conference, what  
course ought said pastor to pursue  
with that church?  
2. Will you please suggest some  
man by which a preacher can pay  
only 50 per cent of what is prom-  
ised to him, or rather, how can he  
live on 50 per cent of what he  
earns?

INQUIRIES.

It was sad to look upon the  
charred remains of the once happy  
home of Brother Charley Graham  
and his children at Forest. It was  
burned down some days before our  
visit. We learned that there was  
no insurance but that kind neighbors  
and friends would aid him in  
rebuilding. They saved most of their furniture  
but the house was a total loss. Bro.  
Graham is the worthy postmaster  
of the village and has long been a  
great sufferer from chronic rheu-  
matism. He has an interesting  
family—two lady-like daughters  
and a promising young son, all of  
whom are held in high esteem in  
the community. We greatly sym-  
pathize with them in the loss of  
their home and hope through a  
kind providence it may soon be re-  
built and themselves in it and  
happy again.

A PLEA FOR THE PASTORS TO  
THE CHURCHES.

The members of our best  
churches have doubtless read  
in THE RECORD what Dr. Provine  
has written as to the Ministers  
Institute, to be held in Mississippi  
College. It has been suggested to  
me that perhaps there are many  
pastors in the State that would be  
delighted to attend the Institute,  
but their time belongs to the  
churches, and they do not feel  
able to leave their church for  
so long a time. We understand  
that, in my judgment, it would be  
exceedingly wise in the churches  
to do all they can to induce the  
ministers of the strongest Christian  
principles.

Some other things demand  
serious attention, such as laxity  
of divorce laws, and the lack of pro-  
tection to girls by the law for the  
"age of consent." Our boys  
are in their minority till twenty-  
years; why not fix a similar age for  
girls? True, Mississippi is not  
cursed as much in these partic-  
ulars as many other States, but "an  
ounce of prevention is worth a  
pound of cure." In morality we  
hold up a high standard, and  
there are crimes that call for ex-  
treme penalties, even against the  
laws; but lawlessness is not ap-  
proved. The carrying of concealed  
weapons is a matter almost uni-  
versally condemned, and lynch-  
ing are greatly regretted.

So much by the way. The  
Chronicle did not intend to  
branch off into quite so far; but it is  
written. In his last jottings he  
made a mistake which he is glad to  
correct. Bro. D. W. Platt is not  
dead, as reported; the information  
was entirely incorrect. He was very  
low, but recovered and was at  
church last Lord's Day. Pastor  
Guy preached a feeling sermon,  
and his congregation seemed to  
be in great while, be considering  
the question of whom you will  
serve to aid you in your approach-  
ing the revival meetings. Bro. Lee is  
a good worker in such meetings.  
He is a good preacher of Jesus Christ.  
He would prefer spending the  
summers in his own State. Why not  
now go and write to Rev. J.

THE RECORD, and always read the  
Field Glass." Thank you  
brother.—Now we wish to say  
to our pastor. You will be  
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THE MULTIPLYING OF RELIGIOUS DENOMINATIONS CONDUCE TO THE SPREAD OF THE GOSPEL?

A paper read before the fifth Sunday meeting of the Oxford Association by Rev. Croxton, pastor of Oxford, and published by request of the body.

The spirit of the age finds its expression in general organizations and centralization. This is true only in the realm of material and temporal interests, but the devil is becoming clamorous also for general organic union and centralization in ecclesiastical circles. The gauntlet is thrown down by every religious denomination challenging the world to the "union of all Christians." This is only a modern repetition of an ancient plan for an old experiment, in which the primitive independent Christian congregation were united in one great ecclesiastical organization—misled the Holy Catholic church—and has for more than a thousand years.

Now what say the scriptures of church polity? Christ gathered his disciples into small local congregations, to these congregations he gave the name of church, not "denominations," and he guarantees to each of these complete independence of all others and all dominion save his own. Each local congregation, individual church is sovereign and complete within itself. All the authority, power and responsibility pertaining to the entire discipleship of the Lord are conferred equally upon each individual church. There may be a voluntary co-operation with its sister churches, when its judgment approves, in all lawful enterprises for the promotion of their common interest in the spread of the gospel. But they can have no organic connection with each other. Christ never intended that his disciples should be gathered into one great general organization, the members of which could never come together nor confer with each other in the transaction of business. The "oneness" for which Christ prayed in John 17:11, was not for oneness in an external ecclesiastical organization, but for unity in internal characteristics of faith, purpose, aim and effort. Christ authorizes no other type of organization of his disciples than that presented in the scriptures. He sanctions no rivals of his churches.

## WHAT DIVISIONS INVOLVE.

It remains for us to see on what principles there can be a multiplicity of religious denominations. A division can not scripturally arise from a change in church polity; because such a change would be treason against the Head of the Church; neither could it legitimately spring from a change in the administration of the ordinances of the church, for this would be the substitution of human inventions for the divinely prescribed plan. The existence of every religious denomination is a standing protest against some doctrine or practice of every other denomination, and these conflicting organizations fill Christendom with strife, confusion and bitter animosity. "God is not the author of confusion." It is a sad fact of history that a large part of religious activity is directed in sectarian antagonism and efforts to counteract the influences of other religious denominations instead of the spread of the gospel and the glory of God. Loyalty to the Great Head of the Church and unquestioning obedience to the Supreme Commander force us to the conclusion, that "the multiplying of religious denominations" is not "conducive to the spread of the gospel." Christ has not authorized the sole judge of the necessity for the maintenance of their national entities.

That the principle herein enunciated is founded on the law of self preservation which from the

scriptural authority for the multiplication of religious denominations.

Let us, now, examine some passages of scripture that are presented as favoring a multiplicity of religious denominations. In Luke 9:49-50 we are told that the disciples, during a missionary journey, "saw one casting out devils in Christ's name; and they forbade him, because he followed not with them." But Jesus said, "Forbid him not; for he that is not against you is for you." It is to be observed here, that there is no question of doctrine or practice. He was casting out devils in Christ's name, an act differing in no respect from the work of the disciples. There is no question of "denominations." It is only a question whether the man shall enjoy personal liberty in the discharge of his individual work, or whether he shall follow the disciplines, during a mission, of the church. These institutions must be definitely prescribed, if the duties enjoined in connection with them are obligatory. One is not culpable for the failure to perform duties that are not revealed to him. If there is no definite form of church polity, how can one know certainly that he belongs to the church? The duties required in connection with church membership necessarily imply a divinely-revealed form of the church and the ordinances, for it is inconceivable that God would impose no

obligations on men without giving them means of knowing how to perform them. In fact the consensus of Christendom recognizes the necessity of divine direction and the sanction of apostolic authority. All parties appeal to the New Testament as a last resort to maintain the validity of their ordinances and organizations. So the theory of expediency is to be rejected and we come to the only other conceivable source of authority, the Holy Scriptures.

In the New Testament explicit directions are given respecting church membership, discipline, and the ordinances to be administered. The scriptures present a definite form and order for the institutions of Christianity; and as delineated in the Bible they are of God, obligatory upon all, and may not be annulled, altered, nor modified by human authority. Hence the Bible is our only source of authority, and is final on all questions of faith and practice.

## CHRIST'S CHURCH POLITY.

Now what say the scriptures of church polity? Christ gathered his disciples into small local congregations, to these congregations he gave the name of church, not "denominations," and he guarantees to each of these complete independence of all others and all dominion save his own. Each local congregation, individual church is sovereign and complete within itself. All the authority, power and responsibility pertaining to the entire discipleship of the Lord are conferred equally upon each individual church. There may be a voluntary co-operation with its sister churches, when its judgment approves, in all lawful enterprises for the promotion of their common interest in the spread of the gospel. But they can have no organic connection with each other. Christ never intended that his disciples should be gathered into one great general organization, the members of which could never come together nor confer with each other in the transaction of business. The "oneness" for which Christ prayed in John 17:11, was not for oneness in an external ecclesiastical organization, but for unity in internal characteristics of faith, purpose, aim and effort. Christ authorizes no other type of organization of his disciples than that presented in the scriptures. He sanctions no rivals of his churches.

## THE CONCLUSION.

The departure from the church polity presented in the scriptures, that is, the congregational form of church government, would necessitate rival denominations, if not antagonistic, in order to inspire and hold checks on each other, and to prevent stagnation and corruption.

But Christ's plan of organizing a multitude of separate and independent churches presents stagnation and corruption without antagonism and strife and confusion. We can attain to the highest degree of success in carrying out our Lord's commission to the church by adhering to his written instructions and prescribed institutions.

As long as Christ's church retains confidence in his wisdom and maintains inviolable his instructions, we may be safe and irretrievable.

A. M. CROXTON.

Oxford, Miss.

The following resolution recently offered in the lower house of the Federal Congress is so perfectly in keeping with our view of the matter as expressed in our late editorial that we gladly print it here:

Resolved, That the United States will regard it as an unfriendly act for any foreign power, without our consent, by war, treaty, purchase or otherwise, to extend its territorial limits in the western hemisphere on either of the American continents, or to over any of the islands adjacent thereto, which this country deems necessary for its self preservation. And the United States reserves the right to be the sole judge of the necessity for the maintenance of their national entities.

That the principle herein enunciated is founded on the law of self preservation which from the

scriptural authority for the multiplication of religious denominations.

GOOD NEWS FROM YAZOO CITY, MISS.

It is seldom that a shepherd and his flock have such just cause for rejoicing as our noble leader, A. J. Miller, and his charge at Yazoo City. To-day, his church stands entirely free of debt from him, a financial point of view, but his zealous and conscientious labor as expounder of the inspired Word, we can never hope to repay. At the beginning of eighteen hundred and ninety-five, the subscription bank over two hundred dollars of the required sum, and the prospect was anything but cheerful. But God turned our "sorrows" into joy. One by one the clouds rolled away, and at last the glorious sun of prosperity beamed upon us. The Woman's Mission Society made frequent and generous contributions.

Mr. Baker made a brief speech in advocacy of the resolution. In

conclusion, we said that while the

countries of Europe were arran-

ging their policies and doctrines,

it was right and proper that we

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policy which we advanced, and

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## WOMAN'S WORK

### CENTRAL COMMITTEE.

President—Mary B. Avery & Treasurer, Mrs. Rebecca Jackson.

OTHER MEMBERS.

Mrs. Sadie A. Baley, Jackson, Mrs. Minnie C. Dameron, Jackson, Mrs. Anna.

Mrs. M. L. Ward, Clinton, Miss.

VICE PRESIDENT OF ASSOCIATIONS.

Lebanon (new)—Mrs. E. V. Clark, Ellisville, Miss.

Abandon—Mrs. Sallie J. Stewart, Red Land.

Bogue Chitto—Mrs. Emma A. Porter, Mt. Herman, La.

Calhoun—Mrs. Eliza F. Bruner, Banner.

Central—Mrs. Margaret J. Webb, Clinton.

Chesapeake—Mary Carter, French Camp.

Chickashaw—Mrs. Eugenia C. Hurlburt, Meridian.

Chickashaw—Mrs. Sallie J. Leavell, Cherry Creek.

Coldwater—Mrs. Elizabeth Lea Mabry, Seaton.

Columbus—Mrs. Nettie Whit-

less breast, will sweep the lyres and harps of Heaven; that her tongue, now silent, will join the non-discordant choir in singing the song of Moses and the Lamb, and in chanting the doxologies of God the Father, God the Son, and God the Holy Ghost; and that her body, now food for worms, will, in the morning of the first resurrection, be raised by the strong grip of the Lion of the tribe of Judah, and fashioned like unto his glorious body.

Mrs. Cameron was a faithful and true wife—no man, perhaps, ever had one more so; a kind and tender mother; a true friend; an accomodating neighbor; in a word, she was a high-toned Christian lady. May the Lord very abundantly help the father and his three motherless children, and give him grace and wisdom to train them in the nurture and adoration of the Lord.

"She was then mild and lovely, Gentle as the sun mirr bres, Pleasant as the air of evening, As it flits among the trees."

J. R. FAIRH.

Meridian, Miss, Jan. 16, 1896.

SECOND QUARTERLY REPORT

OF WOMAN'S WORK, ENDING JANUARY 1, 1896.

Palatka W M S, home uses, \$35.75; Antioch W M S, F. M., 2.10; H. M., 6.50; S. M., 50; Min. ed., 6.50; Miss Col., 1.00; Sustentation, 50; Total, \$52.85.

STRONG RIVER.

Hebron W M S, home uses, \$27.95; Jackson church, 5.00; Total, \$32.95.

UNION.

Rodney W M S, F. M., \$3.50; Y. P. M. S. F. M., 4.00; Fellowship W M S, Frontier missions, 5.00; Total, \$12.50.

VALOBUSHA.

Grenada W M S, S. M., \$3.65.

YAZOO.

Carrollton W M S, home uses, \$71.15; Lexington W M S, home uses, 25.25; Bay St. Louis church, 2.50; Prince S. M. S., 4.00; Total, \$144.60.

CHICASAW.

Cherry Creek W M S, foreign missions, \$6.45.

COPAIL.

County Line W M S, State missions, \$2.50; Mississippi College, 5.00; Gallatin W M S, home uses, 2.70; Hazelhurst W M S, missions, 76.35; Crystal Springs W M S, min. ed., 6.65; Home uses, 16.50; Ruby W M S, home uses, 3.90; Home missions, 50; Total, \$18.00.

HOW TO GET GOOD TEACHERS.

School Boards, Colleges, or Families, can obtain the names of efficient teachers free of charge by writing to Frank J. Dowdery, Manager of THE SCHOOL AGENCY, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

ONE GOES TO WASHINGTON,

OTHERS TO ALA., GA., S. C., FLA., TENN., LA., TEX., AND MISS.

Mr. George R. Edwards is a promising young man who completed Shorthand and Typewriting in three months, at Wyatt's Business College of this city, has gone to Washington to accept a position as private secretary to our Congressman, the Hon. Jno. Sharp Williams. Others have been recently sent as Book-keepers and Typographers to Ala., Ga., S. C., Fla., Tenn., La., and Texas; while a dozen or more have accepted positions in our own State.

Wyatt's Business College is a well known and reliable institution, and any young person who desires to better his or her condition in life will make no mistake by attending this College for a practical Business Education, or a successful course in Shorthand and Typewriting.

Success is the test of success. 360 bottles of Hall's Cure for Hog Cholera are now on sale in New Orleans. This remedy is conceded to be the best hog medicine known to the age. It is a preventive for all disease caused by germs of any kind. Write to Hall's Hog Cholera Cure Co., New Orleans, La.

HOW TO DO IT.

How to do what? Why to make THE BAPTIST RECORD one of the most interesting and useful religious newspapers in the whole country and especially to Mississippi Baptists:

1. Read it carefully and attentively.

2. Send it all the interesting religious news you can get from any quarter.

3. Be sure to speak for and commend it as you have opportunity.

4. When you patronize anyone whose advertisement you saw in THE RECORD be sure to mention it.

5. Ask your friends to subscribe for it.

6. Don't neglect to pay your subscription.

7. Give it and its editors the benefit of your earnest prayers.

NOTICE OF ADMINISTRATION'S SALE.

BY FRIDAY, 12 A.M., NOVEMBER 12, 1896, I will on

MONDAY, FEBRUARY 5, 1896,

in front of the Court House do r., be-

ing the legal hours of sale, sell at

public outcry to the highest bidder for

Lots 16, 17, 18, 19 and 20 of block 3, ac-

cording to Vough's subdivision of block

13 of Basin Survey, in lots 7, 8 and 10

of section 5, township 7, range 10, in the

division of block 12 Bass' survey, all in

the city of Meridian, Lander county,

Mississippi.

OXFORD.

Oxford W M S, China, \$15.50;

S. M., 1.35;

Home uses, 2.00;

H. M. (box), 101.97;

Batesville W M S, H. M., 16.75;

Jackson church, 2.50;

Total, \$194.92.

PEARL LEAF.

Calvary W M S, home uses, \$1.00;

H. M. (box), 14.00;

Min. ed., 7.10;

Total, \$22.10.

BANKIN COUNTY.

MISSISSIPPI BAPTIST BOOK AGENCY

FOR STANDARD RELIGIOUS BOOKS.

For the benefit of all brethren in the State, and of associational co-purposes especially, I have arranged directly with the publishers to secure for them the most favorable terms on standard religious books, and feel sure I can be of service to all who will favor me with their orders.

Announced Paragraph Bible, \$5.00; Theodosia Barnes, \$1.10; Ministry of the spirit, \$1.00; How Christ Came to Church, 75c; Broadus' Harmony of the Gospels, \$1.50; Muller's life of Trust, \$1.50; Word and Works of God, \$1.00; Aids to Devotion, \$1.00; Bo. & Co.'s Theology, \$3.00; Life of William Carey, 50c; Atonement of Christ (Pendleton), 50c; Miss Baptist Preachers, \$2.00; Bibles, Testaments, Hymn Books, Gospel songs, Practs., etc., on most favorable terms.

Rev. L. S. FOSTER.

STRONG RIVER.

Hebron W M S, home uses, \$27.95; Jackson church, 5.00;

Total, \$32.95.

UNION.

Rodney W M S, F. M., \$3.50; Y. P. M. S. F. M., 4.00;

Fellowship W M S, Frontier missions, 5.00;

Total, \$12.50.

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Grenada W M S, S. M., \$3.65.

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Carrollton W M S, home uses, \$71.15;

Lexington W M S, home uses, 25.25;

Bay St. Louis church, 2.50;

Prince S. M. S., 4.00;

Total, \$144.60.

CHICASAW.

Cherry Creek W M S, foreign missions, \$6.45.

COPAIL.

County Line W M S, S. M., \$2.50;

Mississippi College, 5.00;

Gallatin W M S, home uses, 2.70;

Hazelhurst W M S, missions, 76.35;

Crystal Springs W M S, min. ed., 6.65;

Home uses, 16.50;

Ruby W M S, home uses, 3.90;

Home missions, 50;

Total, \$114.10.

CENTRAL.

Learned W M S, home uses, \$4.75;

Orphan's home, 2.00;

New Hope W M S, F. M., 8.00;

H. M., 5.35;

S. M., 14.35;

Clinton W M S, Miss. Col., 2.50;

Miu Ed., 2.50;

China, 27;

Junior branch Miss. Col., 2.75;

Madison W M S, Miss. Col., 2.50;

F. M., 1.25;

Home uses, 15.00;

Jackson W M S, home uses, 11.70;

Miss. Col., 20.00;

Total, \$142.92.

COLUMBUS.

Pleasant Groves W M S, F. M., \$2.50;

Abbott Sunbeams H. M., 2.50;

New Salem Sunbeams, sustentation, 1.00;

Columbus Armstrong M. S., F. M., 5.00;

S. M. (box), 50.85;

Sustentation, 1.00;

Brooksville W M S, sustentation, 5.00;

Mrs. Borders' S. S. class, China, 3.00;

Shuqualak, 10.00;

Total, \$80.85.

CHICKASAW.

Moridian W M S, 1st Ave., F. M., 70;

Home uses, 7.00;

Fifteenth Ave., H. M. (box), 30.00;

S. M., 11.00;

Home uses, 8.50;

First church, F. M., 5.00;

S. M., 5.00;

Total, \$64.55.

FAIR RIVER.

Brookhaven W M S, F. M., \$2.80;

Sustentation, 4.75;

Home uses, 12.95;

### THE JACKSON CHURCH.

That was a timely suggestion of Bro. Sprouts last week. The help we have received from Atlanta may be turned to our disadvantage. It is possible for us to think our little subscription is not needed now. Brethren, all that has been pledged to that building is needed. If you can't pay it all, pay what you can now and the rest hereafter. Let us get that house out of our hands and then do something else grander even than that.

### COLPORTAGE.

The Baptists of East Mississippi are trying to supply the people with Bibles, Testaments and such religious books and tracts as they need. This work is of paramount importance. But to carry on the work we shall need a contribution from all our churches. Brethren Phillips and Breckenridge are in the field. They cannot sell books enough to pay their salaries and pay for the books too. They are expected to take collections in the churches whenever it is convenient. The pastors are requested to make collections to help on help!

Our preachers will do well to begin now to get ready to go to the minister's Institute at Clinton; and the churches will do well to read Bro. Leavell's plea and help them to get ready. Brethren, it is a great opportunity, don't fall to avail yourselves of it.

### BIG MISTAKE.

DEAR RECORD:—Last week the "types" made mesay, "Let THE RECORD go on criticising everybody and everything." I meant to say the Recorder. I have not known THE RECORD as criticising the B. Y. P. U. movement, but rather supporting it in our Southern churches. L. N. BROCK.

A misprint, but we regret it all the same.—EDS.

### CATARRH SYMPTOMS

AS DESCRIBED BY DR. HARTMAN IN A RECENT LECTURE.

The symptoms vary according to the place where the catarrh is located. Catarrh in the head, nose stopped up; pain in forehead; sebum in nose; bad breath; snoring; sneezing; watery eyes. Catarrh of the throat—voice husky or hoarse; tickling in throat; hawking; spitting up; sore throat and enlarged tonsils. Catarrh of the stomach—indigestion; tongue coated; water brash; fullness after eating; hawking and spitting after meals; dizziness and irregular appetite. Catarrh of the bronchial tubes—cough; pain in chest; gradual loss of flesh; cough worse night and morning; tightness in upper portion of chest and sometimes night sweats. This form of catarrh will soon end in consumption if not cured.

Dr. Hartman used Pe-na in over thirty thousand cases before it was introduced to the general public as a catarrh remedy. Pe-na as a remedy for chronic catarrh, whether in the head, nose, throat, lungs, stomach, kidneys or bladder, has become known all over the civilized portions of North America. The reason for which Pe-na has taken the lead of all other catarrh remedies are: First, it never fails to cure when properly used; second, it permanently cures instead of giving temporary relief; third, it cures chronic catarrh wherever located; fourth, it is composed entirely of vegetable products and is perfectly harmless; fifth, the personal advice of Dr. Hartman in any case of chronic catarrh can be had free of charge by letter by any one taking Pe-na.

One of the best books ever published on chronic catarrh by Dr. Hartman is being sent free to any address by The Pe-na Drug Manufacturing Company of Columbus, Ohio.

### DIED

Ed. J. T. Pitts passed away at his home in Pontotoc county, October 30, 1895. He was

deem it fit that we shall place on record our appreciation of him as a moral and Christian young man. Therefore be it

Resolved, By Fairfield Baptist church, that we bow in humble submission to the will of our Father in heaven; that we mourn the loss of our dear brother who has been called from earth to heaven. Thank God, we do not mourn those who have no hope, for he has gone across that "bourn from whence no traveler returns," beyond which is heaven.

Resolved, That in the death of our Brother Poll Leggett, the church has lost a brother whom we all loved; whose life was full of promise and virtue, endeared him to his church and to all who knew him; whose dutiful life to his parents was a model for other young men to follow.

Resolved, That this church extend to his bereaved parents, brothers and sisters, our heartfelt sympathies in their sad affliction.

JAMES THOMAS PENNY.

James T. Penny was born July 25, 1840, near Florence, Lauderdale county, Ala., and died January 4, 1895, in New Orleans, La.

Lee county, Miss.

He had been very sick with protracted fever, but was improving and on the morning, and not over an hour before his death, was conversing with his family about the farm work and laying out plans that he designed to prosecute when he was fully restored, he suddenly exclaimed, "I believe I'm dying," and in less than one hour,

"Like a clock tired of beating time, The weary wheels of life stood still."

In his early life his father moved to Mississippi, settling near Okolona, in Chickasaw county, where he grew to manhood. Responding to his country's call to arms, he attended his country to the South as a patriotic soldier by many honorable wounds gotten in battle from one of which he suffered, being lame for life.

He was happily united in marriage, in 1870, to Miss Emma Wheeler, who, with two sons near manhood's age, survive him.

He was a member of the Masonic fraternity, having received his degree in Prairie Lodge, at Okolona, holding his membership, by affiliation, with Palmetto Lodge, at this place, at the time of his death. During a protracted meeting, conducted by Elder M. T. Martin at this place in October, 1892, he was happily converted and joined the Baptist church, being baptized by Elder J. A. Rogers.

In every station, and relation of life Brother Perry was true to his convictions, in his home life being conspicuous for his affectionate love and tender care for his family and neighbors; in the mystic brotherhood he was humble, preparing to serve rather than govern and rule; in the church he was meek, walking orderly in the ordinances, implicit in the faith and obedience to the gospel, choosing the approbation of his own conscience rather than the applause of men. Relations and friends mourn his death. Peace to his ashes.

J. S. CATERHRS.  
Shannon, Miss., January 15, 1896.

January 5, 1896, Mrs. Julia Ann Young, aged seventy-five years. Sister Young was born in South Carolina, but came to Clark county, Miss., when a child. She was for many years a member of the Baptist church, and lived to raise several children, the most of whom have preceded her to the tomb. She died, and was buried in Stonewall, January 5, 1896.

J. R. HODGES.  
DEAR RECORD:—My husband, Mr. Stranburg, is quite sick with a grippe and rheumatism. The Eupora saints see to it that our temporal needs are all supplied. A noble band are they.

Respectfully,  
Mrs. A. B. STRANBURG.

Eupora, Miss.  
We trust the Lord's best blessings will be with our brother, and that he will soon be himself again.—EDS.

MARRIED

At the residence of the bride's father, Hon. Mr. Watson, six miles south of Port Gibson, Sunday morning, January 12, 9:45 o'clock, J. E. Phillips officiating. Mr. James Warnock and Miss Almira Watson. United in destiny for time to come. May God's rich grace be found abundantly upon them.

J. E. P.  
At the residence of the bride's father, Mr. A. Hatch, in Jasper county, Miss., on November 27, 1895, Mr. Chas. H. Board and Miss Cornelius Hatch, Eld. J. M. Phillips officiating. It is the sincere prayer of the writer that their lives, thus happily united, may be long and useful and happy.

J. M. P.  
On the morning of the 18th of December, at 10 o'clock, Mr. J. G. Collier, of Shaw, and Miss L. A. Walker, of Macon, were united in holy bands of wedlock, in the town of Shaw, by Rev. R. A. Conner. The friends of the bride and groom had tastefully decorated the Methodist church for the occasion, which left a charm and no makes no mistake, so if you

brilliance to the event that was to unite the fortunes of the happy couple.

Miss Buck with deft skill rendered a beautiful wedding march, as the fair bride and groom were presented to the nuptial altar by their friends, Dr. Armstrong and Mr. Gulee, and followed by Messrs. Wilson and Mr. Steiner, and during the ceremony, low, sweet strains of music accompanied the preacher's voice.

Resolved, By Fairfield Baptist church, that we bow in humble submission to the will of our Father in heaven; that we mourn the loss of our dear brother who has been called from earth to heaven. Thank God, we do not mourn those who have no hope, for he has gone across that "bourn from whence no traveler returns," beyond which is heaven.

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see a mistake in any report, write me a card and I'll correct it through the paper.

Fraternally,  
C. W. LEWIS.  
Agent Mississippi.

A MOTHER'S THANKS.

MESSRS. JOHNSON, HOLLOWAY & CO., PHILADELPHIA.

DEAR SIRS:—For several months

I have been intending to write

to you to thank you for my

son, who was so terribly ill

ever since he was born.

We owe the

success of his recovery to

the skill and care of Dr. Armstrong.

He has been a great blessing to

our family, and we are

indebted to him for his

skill and care.

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